

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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CONDITIONS.

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Missionary

"Go ye into all the World, and preach the Gospel to every creature."

"LAMA HAWAII."

This is the title of a newspaper, of which we have a copy before us—a small sheet from the Sandwich Islands. The following letter accompanying it;

WAILUKA, MAUI, Sandwich Islands, Nov. 19, 1834. }

Messrs. Richards & Tracy;

Dear Brethren,—I send you a number of the "LAMA HAWAII," a small weekly paper, printed at the office of the High School. It was commenced in February of the present year, and has been issued as regularly as the arduous labors of the instructor (for till July of the present year, only one instructor was connected with the school) would permit. The number I send you contains a short articles on Natural History, a portion of Scripture translated for the paper, and other articles of general interest. The last page of the paper is written by the scholars of the High School.

At the last general meeting of the mission, it was voted to commence a new paper at Honolulu, to be called "KE KUNU HAWAII." It is to be published semi-monthly, on a quarto sheet of eight pages, and will soon make its appearance.

Let no man despise "the day of small things." The interest you take in Education, and well-directed efforts you are making to prevent the waste and misapplication of mind, will cause you to rejoice when you see these feeble beginnings among a people so

recently without letters. That you may rejoice with us, I send you a number.

But should you inform the Christian public, through the medium of the Chronicle, that *two newspapers* are issued from the mission press at the Sandwich Islands, I entreat you, dear brethren, to caution your readers not to regard this fact as a sure indication of the *intellectual improvement* of this people. Do not think that these papers were called for by the people. The "Lama Hawaii" was designed to benefit the High School. The pupils generally, I believe, value and read the paper. They write for it, and feel, in consequence, an interest in its continuance. But this interest is confined principally to the School. Few, very few, read, or will ever read, either of the papers, unless, indeed, they are particularly advised to do so by their foreign teachers. It is a fact, that of some thirty young men, most of whom can read tolerably fluently, and whom I instruct daily, only two or three have seemed to take the least interest in the "Lama." And though I have repeatedly read extracts from it in School, and have recommended it to them as a means of improvement, yet a single individual only, has requested the loan of the paper. What then must be supposed to be the value of the paper in the estimation of the common people? Not one in a thousand regard it as of the least value. Nor is this very strange. There are very few good readers on the islands. Those who can read are not much addicted to reading. And what do they know of a newspaper, and what interest can they be supposed to take in such a vehicle of information? Suppose a father of a numerous family of sons in New England, should take some three or four periodicals and newspapers; would it be natural to conclude that his little sons, of ten and six years, had become politicians, or were able to appreciate works of political acumen? No one would make so simple a mistake. Yet children of common capacity, of the age I have supposed, would, in New England, be better qualified to appreciate the value of such reading, than any at these islands,—the pupils in the High School and a few favored individuals at our several stations excepted.—Yet, as the father whom I have supposed, would take these periodicals that he might train up his children to habits of reading and reflection, till at length they should learn to value sources of information of this kind, so your brethren at these islands are doing in giving the people these papers. We hope and trust they will at length come to value the press as a means of promoting their happiness and qualifying them for usefulness.

For the attainment of so desirable an object, you will not cease to pray.

I am, dear brethren, in the labors of the gospel,
Yours affectionately.

J. S. GREEN.

[*Vt. Chronicle.*]

APPLICATION OF THE ROMAN ALPHABET TO THE ORIENTAL LANGUAGES.

A number of gentlemen in India are zealously engaged in an effort to bring about the general substitution of the Roman or English letters for the various characters now used to express the numerous dialects of the Anglo-East-India empire. They state the following as among the advantages to be secured by the change.

1st. The natives of India will be able to learn *our language* with much greater ease than they can at present.

2d. We shall be able to learn *their languages* with greater ease.

3d. The natives of every province of India will be able to learn the language of every other province with greater ease.

4th. All the existing Mohammedan and Hindoo literature will gradually sink into disuse, with the exception of such portions of it as are fit to be turned into the new letters. This would produce a great moral change in India in the course of a generation or two.

5th. Just in proportion as Sanserit, Arabic, and Persian go out, English will come in; and not only will our literature be extensively studied, but its beneficial influences will reach the people by a thousand channels through the medium of the native languages.

Other minor advantages would result from the change, such as the much greater rapidity with which the Roman character can be written, the superior distinctness of both the printed and written English characters, superior cheapness, &c.

These advantages must be considered as important in the propagation of knowledge of all kinds. But there are one or two others which appear highly important to the Christian church, in its attempt to introduce into this country the light of the gospel.

1. It offers remarkable facilities for the religious instruction of classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the most bigoted Hindoos may be readily taught what they could not be taught in *their own*. It has been remarked by the most observant teachers of native boys, that they who have learned to read English *think and speak* on religious subjects in that language what it seems they *dare not, cannot* think and speak in their own. Now this is exactly the case in regard to Bengalee books in the English character.

2. There is also another consideration well deserving the attention of Bible and Missionary Societies. It furnishes the agents of both with new and most important facilities for the promotion of their labor.

To a translator of the sacred Scriptures, who is anxious in order to perfect his version in one language, to see what words or phrases, have been used by preceding translators in all the other Indian languages, what an amazing advantage will be afforded when he has the opportunity of doing it without learning a new character, or being vexed or delayed by the innumerable letters, simple and compound, which otherwise must be acquired, ere the sense of a passage in any dialect can be ascertained.

Again, what a noble thing it will be for a missionary, acquainted only with one language, (be it Bengalee, Oriya, Hindoo, or Hindoostanee) to read intelligibly and correctly the sacred Scriptures and tracts in *all these languages*, when called to itinerate in the coun-

try; or when having at his own station or different religious festivals, to converse with strangers or others acquainted with these languages.

But can an alteration so radical, as the substitution of the Roman for the oriental characters, be anticipated in any reasonable time? To this they reply:

1st. This change has been effected throughout almost all the nations of Europe. Excepting some of them who use the Greek, Russian and German characters, all have successively surrendered their original alphabets for that of Rome.

2d. Many natives of Hindoostan have also but lately relinquished their original alphabets for that of their more powerful or better informed neighbors. The Assamese have lately discarded their own alphabet for the Bengalee, and the hill tribes in the frontier of Naipal for the Nagari; and why should not the Bengalees and Hindoostanees in their turn do the same, when the corresponding advantages are confessedly equal?

3d. The present attempt to introduce the Roman character has met with unexampled success. Only five months since, when the system was proposed, not more than four individuals were friendly to the plan, while it had to contend with that large class of society who dislike all innovation, and that still larger one who dislike all trouble. Yet it has steadily progressed. Every body who has acquired this system has become its advocate. At various stations between Calcutta and Delhi, and even beyond the latter place, numerous gentlemen have declared themselves its friends. Christian clergymen and laymen, with Hindoo and Mohammedan priests, teachers and gentlemen, are engaged in preparing elementary books for publication. Various such works have already been printed in Bengalee and Hindoostanee; two publications in Hindoo, and others in that language and Persia are passing through the press; and applications have been received to execute works in Oriya and Burman. The system has been gradually introduced into schools in this city and elsewhere, both under native and European superintendence; and at Delhi, where it has found its way into the College, 200 pupils in one branch, and 60 in another, are become quite familiar with it. Let the system proceed in this manner but six months longer and its gradual prevalence throughout India, with but moderate exertions on the part of its friends, may be considered as settled.

Miss. Herald

Miscellaneous.

Most of our readers probably have met with occasional notices of Welsh pulpit eloquence. It is peculiar, but is said to exert a great and happy influence over the audience to whom it is addressed. We copy the following extract relating to Christian Evans, from the Cumberland Presbyterian, where it is credited to the Baptist Journal.

THE DEMONIC OF GADARA.

The writer heard the following, at an association held in the county of Carmarthen, in 1817. It has been considered one of the weakest efforts of Christian Evans. He said it was his desire to arouse the attention of the congregation, which had not been excited during the whole meeting, though many excellent sermons had been delivered. It indicates thorough knowledge of human nature, and great power in drawing pictures of real life for practical purposes. The effect produced was astonishing. His pictures would instruct, and sometimes amuse, but his applications would shock the congregation like electricity

We are sorry that our limits will not allow us to publish the whole sermon.

"And when he went forth to land, there met him out of the city, a certain man which had devils a long time, and wear no clothes, neither abode in any house but in the tomb."

I imagine that this Demoniac was not only an object of pity, but he was really a terror in the country, so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid, his wild career, that all the women in that region were so much alarmed, that none of them durst go to market.

And what made him still more terrible was the place of his abode; it was not in a city where some attention might be paid to order and decorum—though he would sometimes ramble into the city, as in this case. It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness—not far, however, from the turnpike road. No one could tell but that he might jump at them, like a panther, and scare them to death. The gloominess of the place made it more awful and solemn. It was among the tombs—where in the opinion of some, all witches, corpse-candles and hobgoblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should at any future time strip himself, tie up his clothes in a bundle, throw them into a river, and tell them to go to sea, Abraham, he must be tied and taken care of. Well, this was all right—no sooner said than done. But, so soon as the fellow was bound with chains and fetters, Samson-like, he broke the bands asunder, and could not be tamed.

By this time, the devil became offended with the Gadarenes, and in a point he took the Demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property; for he had possession of the man. And he knew that "a bird in the hand is worth two in the bush." It is probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him away as he was; therefore, he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a nonplus—his rope was too short—he would not turn executioner himself, as that would not have answered the design he has in view, when he wants people to commit suicide; for the act would have been his own sin and not the man's. The poor Demoniac, therefore, must go about to hunt a sharp stone, or any thing that he could get. He might have been in search of such an article, when he returned from the wilderness into the city whence he came, when he met the Son of God.

"Jesus commanded the unclean spirit to come out of the man. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus thou Son of God Most High? I beseech thee torment me not." Here is the Devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport

on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in him neither form nor comeliness, and there is no beauty in him that they should desire him. Some said he was the carpenter's son, and would not believe in him; others said he had a devil, and that it was through Beelzebub the chief of the devils, that he cast out devils; some cried out, let him be crucified—let him be crucified; and others said, Let his blood be on us and on our children. As the Jews would not have him to reign over them; so, many who call themselves Christians, say that he is a mere man; as such he has no right to rule over their consciences, and demand their obedience, adoration and praise. But Diabolus knows better—Jesus is the Son of God most high.

Many of the children of the devil, whose works they do, differ very widely from their father in sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They know that out they must go. But they were like Scotchmen—very unwilling to return to their own country. And he suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look out than the rest of them, and said, "What, all the hogs? Look sharp there, boys—keep them in—make good use of your whips. Why don't you run? Why I declare one of them is gone over the cliff! There goes another! Drive them back." Never was there such running, and whipping, and hallowing, —but down go the hogs, before they were aware of it. One of them said, "They are all gone!" "No sure, not all gone into the sea!" Yes, every one of them—the black hog and all! They are all drowned!—the devil is in them! What shall we do now?—what can we say to the owners? What can we say?" said another. "We must tell the truth, that is all about it. We did our best—all that was in our power. What could any man do more?"

So they went their way to the city, to tell the masters what had happened. "John, where are you going?" exclaimed one of the masters, "Sir, do you know the Demoniac that was among the tombs there?" "Demoniac among the tombs!—Where did you leave the hogs?" "That madman sir—" "Madman!—Why do you come home without the hogs?" "That wild and furious man, sir, that mistress was afraid of so much—" "Why, John, I ask you a plain and simple question—why don't you answer me? Where are the hogs?" "That man who was possessed with the devils, sir—" "Why, sure enough, you are crazy! you look wild!—tell your story, if you can, let it be what it may." "Jesus Christ, sir has cast out the unclean spirits out of the Demoniac; they are gone into the swine; and they are all drowned in the sea; for I saw the tail of the last one!" The Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men, "who love the things of this world more than Jesus Christ!"

The man out of whom the unclean spirits were cast, besought Jesus that he might be with him. But he told him to return to his own house, and show how great things God had done unto him. And he went

his way and published throughout the whole city of Decapolis, how great things Jesus had done unto him. The act of Jesus casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying—"O yes! O yes! O yes!—Please to take notice of me, the Demoniac among the tombs. I am the man who was a terror to the citizens of this place—that wild man, who could wear no clothes, and that no man could bind. Here am I, now, in my right mind. Jesus Christ, the friend of sinners had compassion on me. He remembered me, when I was in my low estate—when there was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows—the shoemakers, throwing their last one way, and their awls another, running out to meet him and to converse with him, that they might be positive there was no imposition; and found it to be a fact that could not be contradicted. O, the wonder of all wonders!—Never was there such a thing!—must, I think, be the general conversation.

And while they were talking and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying, "O mother! father is coming—he will kill us all." "Children come all into the house," said the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" said the broken hearted woman. "Are all the windows fastened, children." "Yes, mother." "Mary, my dear, come from the window—

standing there."—"Why, mother, I can hardly believe it is father! That man is well dressed." "O yes, my dear children, it is your own father. I knew him, by his walk the moment I saw him." Another child stepping to the window, said, "Why, mother, I never saw father coming home as he comes to-day. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house, as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slow as he does now."

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice—"My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy." The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said: "I am come to show you what great things God has done for me. He loved me with an eternal love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and the dominion of sin. He cast out the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, the object of my faith, and the centre of my affections. I can venture my immortal soul upon him. He is my best friend. He

is altogether lovely—the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in him to make a poor sinner rich, and a miserable sinner, happy. His flesh and blood is my food—his righteousness my wedding garment—and his blood is efficacious to cleanse me from all my sins. Through him I can obtain eternal life; for he is the brightness of the Father's glory, and the express image of his person—in whom dwelleth all the fulness of the Godhead bodily. He deserves my highest esteem and my warmest gratitude. Unto him who loved me with an eternal love, and washed me in his own blood—unto him be the glory, dominion, and power, for ever and ever! For he has rescued my soul from hell. He plucked me as a brand out of the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a rock, and established my goings, and put in my mouth a new song of praise and glory to him!—Glory to him forever! Glory to God in the highest!—Glory to God, for ever and ever! Let the whole earth praise him!—Yea, let all the people praise him."

It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of sea-faring-men delivered from being shipwrecked—the joy of a man delivered from a burning house—the joy of not being found guilty to a criminal at the bar—the joy of receiving pardon to a condemned malefactor—the joy of freedom to a prisoner of war,—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is a joy unspeakable and full of glory.

From the New York Observer.

TRIAL OF THE REV. LYMAN BEECHER FOR HERESY.

CHARGES OF WILSON T. BEECHER.

To the Moderator and Members of the board of the Presbytery of Cincinnati:—

Dear Brethren,—It is known to the trustees of Lane Seminary, and to some of the members of Presbytery, that after the appointment of the Rev. Lyman Beecher D. D. to the professorship which he now holds, in that institution, I more than once expressed an opinion that he would not accept of the appointment, because, as I thought, he could not, consistently with his views in theology, adopt the standards of the Presbyterian church.

My opinion of Dr. Beecher's theology was then founded on my recollection of a conversation held with him in 1817, and his sermon published in 1827, entitled "The Native Character of Man." When I heard that Dr. Beecher had entered the Presbyterian church, without adopting her standards, I was surprised, grieved and alarmed. When he was received by the Presbytery of Cincinnati from the 3d Presbytery of New York, I was in the Moderator's chair, and was denied the privilege of protesting against his admission, because, it was said, I had no right to protest in a case, in which I had no right to vote. Afterwards it was seen by publications, in different periodicals, that the soundness of Dr. Beecher's theology was called in question, and this Presbytery was called upon to take up charges against him on the ground of general rumor. But the common fame was denied to exist and the call was unheard. Subsequently the sermon of Dr. Beecher on "Dependence and Free Agency" was circulated and highly commended. This Presbytery was then called upon to ap-

point a committee to examine some of the Doctor's sermons and report whether they contained doctrines at variance with the standard of our church. This call was disregarded also. Complaint was made to the Synod of Cincinnati, and they said the presbytery could not be compelled to take up charges, only by a responsible prosecutor. Being more and more grieved and alarmed, I carried the matter up by appeal to the last General Assembly. This appeal was cast out by the judicial committee, because, it was said, that I was not one of the original parties. Had I called my appeal a complaint, it would have been tried.

Two facts have made this subject recently flagrant:

1. The public commendation of Dr. Beecher's theology by perfectionists.

2. Some of the perfectionists have been inmates of Lane Seminary.

In view of these things, and believing that Dr. Beecher has contributed greatly to the propagation of dangerous doctrines, I feel it my duty to bring charges against him before this presbytery.

1. I charge Dr. Beecher with propagating doctrines contrary to the word of God and the standards of the Presbyterian church on the subject of the *depraved nature of man*.

Specifications.—The scripture of our standards teach on the subject of a *depraved nature*.

1. That a corrupt nature is conveyed to all the posterity of Adam, descending from him by ordinary generation.

2. That from original corruption all actual transgressions proceed.

3. That all the natural descendants of Adam are conceived and born in sin.

4. That original sin binds the descendants of Adam over to the wrath of God.

5. That the fall of Adam brought upon mankind the loss of communion with God, so we are by nature children of wrath and bound slaves to Satan. Conf. F., ch. vi., sec. 3, 4, 6. Larg. Cat. Ans. to Q. 26, 27. Vide scrip. proofs, and short. cat. A. to Q. 18.

In opposition to this Dr. Beecher teaches,

1. That the depravity of man is voluntary.

2. That neither a depraved or holy nature are possible without understanding, conscience and choice.

3. That a depraved nature cannot exist without a voluntary agency.

4. That whatever may be the early constitution of man, there is nothing in it, and nothing withheld from it, which renders disobedience unavoidable.

5. That the first sin in every man is free and might have been and ought to have been avoided.

6. That if man is depraved by nature, it is a voluntary nature that is depraved.

7. That this is according to the Bible. "They go astray as soon as they are born," that is in early life,—how early, so as to deserve punishment for actual sin. God only knows.—Vide Dr. Beecher's sermon on Native Character, National Preacher, Vol. ii. No. 1, p. 11, 12.

11. I charge Dr. Beecher with propagating doctrines contrary to the word of God, and the standards of the Presbyterian church,—on the subjects of Total Depravity, and the work of the Holy Spirit in effectual calling.

Specifications.—The scripture and our standards teach on the subject of total depravity.

1. That by the sin of our first parents, all their natural descendants are dead in sin and wholly defiled in all the faculties of soul and body.

2. That by this original corruption, they are *utterly disabled and made opposite to all good*.

3. That a natural man, being dead in sin, is not able by his own strength to convert himself or prepare himself thereto

4. That no man is able either of himself or by any grace received in this life, perfectly to keep the commandments of God. Conf. ch. vi., sec. 2, 4. Ch. ix., sec. 3. Larg. cat. A. to Q. 25, 149, 190. Short. cat. A. to Q. 101, 103, and scripture proofs.

In opposition to this Dr. Beecher teaches,

1. That man is rendered capable by his Maker of obedience.

2. That ability to obey is indispensable to moral obligation.

3. That where there is a want of ability to love God, obligation to love ceases, whatever may be the cause.

4. That the sinner is able to do what God commands, and what being done, would save the soul.

5. That to be able and unwilling to obey God, is the only possible way in which a free agent can become deserving of condemnation and punishment.

6. That there is no position which unites more universally and entirely the suffrages of the whole human race than the necessity of a capacity for obedience to the existence of obligation and desert of punishment.

7. That no obligation can be created without a capacity commensurate with the demand.

8. That ability commensurate with requirement is the equitable foundation of the moral government of God.

9. That this has been the received doctrine of the Orthodox church in all ages.

Vide Dr. Beecher's sermon on Native Character p. 12, also his sermon on Dependence and free agency pp. 11, 12, 19, 23.

On the subject of total depravity, effectual calling, and the Holy Spirit in the production of loving faith the Scriptures and our standards teach.

1. The fallen man is *utterly disabled*, and wholly defiled in all the faculties and parts of soul and body and made opposite to all good and wholly inclined to all evil by original corruption.

2. That from this original corruption do proceed all actual transgressions.

3. That effectual calling is of God's free and special grace—and a work of God's Spirit; that men are altogether passive therein, until being quickened and renewed by the Holy Spirit, they are thereby enabled to answer this call.

4. That having a new heart and a new spirit created in them they are sanctified and enabled to believe.

5. That justifying faith is wrought in the heart of a sinner by the Spirit and word of God, whereby he is convinced of his *disability* to recover himself.

Conf. Ch. VI. Sec. 1, 2, 4. Ch. X. Sec. 2. Chap. XIII. Sec. 1. Ch. XIV. Sec. 1. Larg. Cat. Ans. to Quest. 72, and scripture proofs.

In opposition to this Dr. Beecher teaches

1. That man in his present state is *able* and *only* unwilling to do what God commands and which being done would save the soul.

2. That the more clearly the light of conviction shines, the more distinct is a sinner's perception that he is not destitute of capacity, that is, of ability to obey God.

3. That when the Holy Spirit comes to search out what is amiss and put in order that which is out of the way, he finds no impediment to obedience to be removed, but only a perverted will; and all he accomplishes in the day of his power is to make the sinner willing to submit to God.

4. That good men have supposed that they augment the evil of sin, and the justice, mercy and power of God in exact proportion as they throw down the sinner into a condition of absolute impotency; that he [Dr. Beecher] cannot perceive the wisdom of their views; that a subject of God's government who can but will not obey, might appear to himself much more guilty than one whose capacity of obedience had been wholly

annihilated by the sin of Adam. Sermon on Dependence and Free Agency, &c. p. 11, 19, 20.

Note. Dr. B. uses the terms natural capacity and natural ability in the same sense. Compare p. 27, with 31. Page 16 he calls it plenary power of a moral agent.

III. I charge Dr. Beecher with propagating a doctrine of perfection contrary to the standards of the Presbyterian church.

Specifications.—Our standards teach

1. That no man is able neither of himself nor by grace received, to keep the commandments of God, but doth daily break them. See. Conf. ch. ix. sec. 3. Larger Cat. Ans. to Q. 149 and proof texts.

2. Dr. B. teaches that the sinner is able to do what God commanded—that the Holy Spirit in the day of his power makes him willing, and so long as he is able and willing, there can be no sin—Sermon Dep. and Free. Ag. compare p. 11 and 19.

3. The perfectionists have founded on Dr. B.'s theory the following pinching arguments:

"Who does not know that theology as renovated and redeemed from the contradictions and absurdities of former ages by such spirits as Beecher, Taylor, and their associates forms the stepping-stone to perfection? Who, that can draw an obvious conclusion from established premises, but must see, at a glance, that Christian perfection, substantially as we hold it, is the legitimate product of New England divinity? We have been taught, but in their schools that sin lies wholly in the will, and that man as a free agent possesses adequate ability independent of gracious aid to render perfect obedience to the moral law; in other words, to be a perfectionist. They have established the theory that, by virtue of a *fixedness of purpose*, man is able to stand against the wiles of the Devil, and *fully* to answer the end of his being. Now if this system, which the opposers of the New School men were not able to gainsay, teaches man's ability, independent of gracious aid, to be perfect, to answer fully the end for which his Maker created him—*if* this be orthodoxy, I ask, is it heresy to affirm that by virtue of aid from a risen Saviour, superadded to free moral agency, *THE THING IS DONE*? I see 'no point of rest' for the advocates of the New Divinity short of the doctrine of perfection. If they will not advance they must go back and adopt the inability system of their opponents, which they have so often and so ably demonstrated to be the climax of absurdity and folly." See letter to Theodore D. Weld, member of Lane Theological Seminary, published in "The Perfectionists," Vol. i, No. 1, August 20, 1834, by Whitmore & Buckingham, New-Haven, Conn.

IV. I charge Dr. B. with the sin of slander, viz. 1st Specification. In belying the whole church of God.

The Doctor's statements are these: "There is no position which unites more universally and entirely the suffrages of the whole human race than the necessity of a capacity for obedience, to the existence of obligation and desert of punishment." Again "The doctrine of *man's free agency* and natural ability as the ground of obligation and guilt—has been the received doctrine of the orthodox church in all ages. Sermon Dep. and F. Agency. p. 12 and 23.

2d specification. In attempting to bring odium upon all who sincerely receive the standards of the Presbyterian Church, and to cast all the Reformers, previous to the time of Edwards, into the time of ignorance and contempt.

Dr. Beecher says—"Doubtless the balance of the impression always made by their language (language of the Reformers) has been that of natural impo-

tency, and in modern days; there be those who have not understood the language of the Reformers, or of the Bible, on this subject; and who verily believe that *both* teach that men has no ability, of any kind or degree, to do any thing that is spiritually good, and that the right of God to command and to punish, survive the wreck and extinction in his subjects of the elements of accountability. Of such, if there be such in the church, we have only to say, that when for the time they ought to be teachers, they have need that some one should teach them which be the first principles of the oracles of God." Sermon. Dep. and F. A. p. 27. Again

"It must be admitted that from the primitive age down to the time of Edwards, no one saw this subject with clearness or traced it with uniform precision and consistency. His appears to have been the mind that first rose above the mists which long hung over the subject." p. 27. Again

"So far as the Calvinistic system, as expounded by Edwards and the disciples of his school, prevailed, revivals prevailed, and heresy was kept back—and most notoriously it was 'dead orthodoxy' opened the dikes and let in the flood 'of Arminian and Unitarian heresy.' By attending to the whole passage, page 33, same sermon, the presbytery will see that 'dead orthodoxy,' as the Dr. calls it, was the doctrine of man's natural impotency to obey the Gospel." p. 31. The Dr. attempts to make us believe that from the time of Edwards, the theory of this sermon has been and now is the received doctrine of the ministers and churches of New England. The truth of this I am not prepared to admit, bad as I think of the New England theologians, in general; but I am not prepared to deny it. Be it so, the matter is so much the worse. Again the Dr. proceeds, in his strain of calumny—

"For the greater portion of the revivals of our land, it is well known have come to pass, under the auspices of Calvinism, as modified by Edwards and the disciples of his school, and under the inculcation of ability and obligation, and urgent exhortations of immediate repentance and submission to God; while those congregations and regions over which natural impotency and dependence, and the impenitent use of means, and waiting God's time, have disclosed their tendencies, have remained like Egypt, dark beside the land of Goshen, and like the mountain of Gilboa on which there was no man, nor fields of offering, and like the valley of visions dry, very dry." p. 34.

And to complete the climax, the Dr. adds: "No other obstruction to the success of the Gospel is there so great, as the possession of the public mind with the belief of the natural and absolute inability of unconverted men. It has done more, I verily believe, to wrap in sackcloth the sun of righteousness, and perpetuate the shadow of death on those who might have been rejoicing in his light, than all beside. I cannot anticipate a greater calamity to the church, than would follow its universal inculcation and adoption. And most blessed and glorious, I am confident, will be the result, when her ministry, everywhere, shall rightly understand and teach, and their hearers shall universally admit the *full ability* of every sinner to comply with the terms of salvation." p. 37.

Let the Presbytery compare all this with the history of the church and the doctrine of our standards on original sin, total depravity, the misery of the fall,

regeneration, and effectual calling, and say whether there is an Arminian, or a Pelagian, or a Unitarian, in the land, who will not agree with Dr. B. and admit "the full ability of every sinner to comply with the terms of salvation," and unite with him in considering it a calamity for the doctrines of our standards to be universally adopted?

V. I charge Dr. Beecher with the crime of preaching the same, and kindred doctrines contained in these sermons, in the 2d Presbyterian church in Cincinnati.

VI. I charge Dr. Beecher with the sin of hypocrisy: I mean dissimulation, in important religious matters.

1st Specification.—If Dr. Beecher has entered the Presbyterian church without adopting her standards, he is guilty of this sin. This I believe, because I am informed he was received as a member of the 3d Presbytery of New York, without appearing before them; because he was received by the Presbytery of Cincinnati, without adopting our standards; and because the installation service does not require their adoption.

2d Specification.—If Dr. B. has adopted our standards, he is guilty of this sin, because it is evident he disbelieves and impugns them on important points—subjects declared by himself to be of the utmost moment.

3d Specification. When Dr. B.'s orthodoxy was in question, I think before the Synod in the 1st Presbyterian church, he made a popular declaration "that our confession of faith contained the truth, the whole truth, and nothing but the truth," or words to that amount. I thought then, and still think, that it was dissimulation for popular effect. The crime is inferable from the circumstances of the case. If he has adopted the standards of our church, as our form of government requires, it is competent for him to show when and where. But the charge of hypocrisy is equally sustained, in my estimation, whether he has or has not. He may take whatever alternative he can best defend.

4th Specification.—When Dr. B. preached and published his sermon on Dependence and free agency, he was just about to enter the Presbyterian church, with an expectation of being pastor of the 2d Presbyterian church of Cincinnati, and teacher of theology in Lane Seminary. He either did not *know* the doctrines of our church, or if he did know them, he designed to impugn and vilify those who honestly adopted them.

Witnesses to prove that he published the sermon in view of entering the Presbyterian church: Dr. Woods, of Andover, and Prof. Stuart, Prof. Briggs, Robt. Boal, Jabez C. Tunis, Augustus Moore, James McIntire, and P. Skinner. The allegation respecting the perfectionists, if denied, can be proved by their publication, from which I have made an extract. Charges 1, 2, 3 and 4 are sustained by Dr. B.'s printed sermons on the "*Native Character of Man*," and on "Dependence and F. A." both of which are herewith submitted for examination.

If Dr. B. denies being the author of these sermons, published under his name, the authorship can be proven by Rev. Austin Dickinson, Rev. Dr. Woods, of Andover, and Perkins and Marvin, of Boston, Mass. The witnesses to prove the 5th charge, are Augustus

Moore, Jephtha D. Ganst, John Sullivan, Robert Wallace, James McIntire, P. Skinner, and James Hall, Esq.

The 3d specification under charge 6th, I expect to prove, if it be denied, by the members of this Presbytery, including myself; but I will name Rev. Sayers Gazley, John Burt, L. G. Gaines, Daniel Hayden, and others.

And now, brethren, you will not forget that the Synod of Cincinnati have enjoined it upon you to exercise the discipline of the church, even upon those who disturb her peace by new terms and phrases; much more are you bound to exercise it on those who destroy her purity by false doctrine, and vilify her true ministry.

In the case of Dr. B. I send you an extract from the minutes of the Synod: "The Synod do not say that there are not sufficient reasons for the Presbytery to take up a charge or charges on common fame; but are fully of the opinion that, of *that*, Presbytery has full liberty to judge for themselves; and that they can be compelled to take up a charge only by a responsible prosecutor." An attested copy of the decision I herewith submit.

I feel it a solemn transaction, to accuse any one, especially a professed minister of Jesus Christ. It is sometimes a duty to do this. The obligation in this case rests upon somebody, and I know of no one who will discharge it but myself. I have not consulted flesh and blood, but the interests of the church of Jesus Christ, before whose judgment seat we must all appear. I have counted the cost; and now call upon you, in presence of God, for your due deliberation and decision upon every charge submitted.

With all due regard, I am your brother in the Gospel of Christ,
J. L. WILSON.

LIBERIA.

Nugent M. Hicks.—We have had put into our hands by Mr. W. W. Caldwell a letter addressed to him from Nugent M. Hicks, a clerk in the House of Daily and Russwurm in Monrovia, Liberia. He will be remembered by many in this city, as once the slave of Gen. Whittlesey. We notice the letter as a specimen of the accuracy and even elegance in the use of the pen that may be attained by colored persons when placed in situation favorable to their improvement. The penmanship, orthography, and the whole style of composition of this letter would not be discredit to any clerk or scholar in our country. A colony in which merchants, like Russwurm, are graduates of our colleges, and whose clerks can write like Hicks, we think bids fair to prosper and do well.—*New Orleans Observer.*

CHURCH AND STATE.—"The Lord deliver us from the alliance of any church with the state; for it will be the alliance of ambition with ambition, of corruption with corruption, of despotism with despotism, and of a persecuting irreligion with a persecuting Christianity. It will produce a reaction should the alliance ever take place: but the conflict will be dreadful, and blood will flow."
Dr. Beecher.

The longest life is a lingering death.

First infancy dies, then childhood, then youth, then manhood, then old age, and then we make an end of dying.

Though thou mayst have been nearer death (in thine own apprehension) than thou art now; yet it is certain, death was never so near to thee as it is now.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 18, 1835.

DR. BEECHER AND MR. BARNES.

In another part of this paper, our readers will find the charges brought by Dr. Wilson against Dr. Beecher, at the late session of the Cincinnati Presbytery. The trial as reported for the New York Observer, from which we have taken our extracts, is of too great length to admit of being published in our columns. Dr. B. being called upon for his defence denied that he was guilty of heresy, slander, or hypocrisy; but admitted, that he had taught some of the doctrines charged, and put himself upon their justification. The result of the trial is probably already known to most of our readers. Dr. Beecher was acquitted on all the charges by a large majority. Here however, the matter does not rest. An appeal has been taken to the Synod, and from that body, the cause will doubtless be carried to the General Assembly. The same is the fact with Mr. Barnes' case, the charges against whom, before the Philadelphia Second Presbytery, we have also given. The final issue of these trials we regard as most important to the interests of religion throughout the whole Presbyterian church. We cannot think that any General Assembly will be infatuated enough to condemn as heretics their brethren, whose labors have been so much blessed by the Great Head of the church. The attempt to identify Dr. Beecher as a perfectionist, is a most singular transaction. It would indeed be a new era in the history of the human race, if every man was to be held responsible for the approbation which any other might chance to express of his writings.

The charges against Dr. Beecher are worthy of particular notice as showing what are the doctrinal points really in debate between the two great parties of the Presbyterian Church. The doctrines charged against Dr. Beecher as heresies, are not the peculiarities of any one individual or of any one school in New England; they are not novelties originated by Dr. Beecher himself, or by any of his old associates in Connecticut or Massachusetts, they are—if we understand the matter—the characteristic opinions of what from the days of Edwards and Hopkins has been called the New England Divinity. We presume there are very few pastors in New England who would not feel themselves condemned and cast out by any judicature which should condemn Dr. Beecher on the charges preferred by Dr. Wilson.

The Charges against Mr. Barnes were drawn up with more art. We say nothing of their ingenuousness.

EVANGELIST vs. CONNECTICUT.

We refer our readers to the excellent letter of Mr. Barrows in reply to certain statements recently published in the New York Evangelist. The editor of the Evangelist thinks "it is a much better defense than the *Intelligencer's* article last week." We think so too. Yet neither to our article nor to Mr. Barrows' communication, does the Evangelist offer in reply, one word of vindication, explanation, or confession.

The Evangelist, with an adroitness that ought to have been learned in some other profession than that of a minister of the Gospel or a religious editor, attempts to divert attention from the statements upon which animadversions have been made, to another subject, not in dispute. "Will either of these writers," says the Evangelist, "examine the statistics of the churches, presented at the late General Association, and publish the result? As the question is up, it cannot be settled without an appeal to facts, and the facts cannot be got at elsewhere." As the question is up!—what question? From the statistical tables of the General Association, we can learn indeed how many were added to the churches in the year 1834; but that is not the question between the churches of Connecticut and the New York Evangelist. The question is whether there is truth and justice in the statements which the Evangelist has published respecting the ministers and churches of Connecticut, and on which animadversions have been made by Mr. Barrows and by ourselves.

For the Religious Intelligencer.

AMERICAN EDUCATION SOCIETY—NO. 2.

That this institution has a claim on the confidence and the patronage of the christian public is obvious, not only from the principles on which it is conducted, but also from the smiles of Providence upon it, the good which it has accomplished, and the higher good at which it aims. From the beginning, it has enjoyed the watchful care of heaven. At the first it was small and feeble. Its resources were inconsiderable—Its enemies were many—and prejudice against it was strong. At the commencement of its operations it made appropriations to only seven beneficiaries. The most sanguine of its early friends had no thought that those operations would so soon be spread out to their present extent. But God has given it favor in the eyes of the people. From time to time he has raised up to its friends and benefactors, and these have every year become more and more numerous. Prejudice has gradually yielded to the force of truth. The intelligent and the virtuous, as they become sensible of the spiritual wants of our country, and of the world, have given their friendship and their support to this institution. God has enabled the men who have conducted its affairs to learn wisdom from experience, and to guide its concerns with increased skill and efficiency. Its resources and operations have been greatly augmented. In no proceeding year has this been true to so great an extent as in the year just ended. At the anniversary of the Society in May last, it was announced that its income during the year was twenty-five thousand dollars more than in the year preceding; making the whole amount of its receipts during the year considerably more than eighty thousand dollars. In that time, three hundred were likewise added to its beneficiaries. The American Education Society has now, according to its last report one thousand and forty young men in preparation for the ministry, partly supported by its funds. In view of the prosperity which has attended it, we may well exclaim, "What hath God wrought." But if the most High has smiled upon it, who can doubt its being entitled to the prayers and the kind offices of his people? From Him who has the hearts of all men in his hands it is that this institution has received such an accession to its friends and supporters.

Nor is the good which it has accomplished a less decisive token in its favor. By its means have seven hundred been put into the ministry of reconciliation. One hundred of its beneficiaries entered upon the preaching

of the Gospel during the last year. One in six of the men ordained and installed in our churches at that time, was aided in his preparation for the ministry by its funds. Of the seven hundred ministers given to the world by the Am. Ed. Society, a few have gone to their account. Many more are employed in preaching the gospel as missionaries in our country and in pagan lands. *Who can estimate the amount of good effected by a society which gives to the world a hundred ministers of Christ in a year?* But this institution has awakened great interest on the subject of supplying the human family with christian ministers: has done much to make the people of God acquainted with the moral destitution of our country and of other countries, and to lead them to pray the Lord of the harvest that he would send laborers into his harvest. It has contributed much to a development of the moral destitution of the land, and has sounded out the appalling fact, that our population is increasing much faster than the supply of christian ministers. It has helped to turn the attention of the public to this momentous subject, and has caused many to feel that *something must be done*. In this manner it has produced a most desirable and promising effect on the minds of the community.

But the Am. Education Society aims at far higher and more magnificent results. It has indeed made an auspicious beginning; but it is only a beginning in its career of usefulness. It seems destined to hold on its way, waxing stronger and stronger, extending its operations and influence more and more widely, till the whole earth shall be furnished with the ministry of reconciliation, and be brought into subjection to God. It only asks of the christian public an enlargement of its means, that it may continue, in succeeding years, to do a greater good and greater amount of good. Let it still increase in favor with the community of God's people, and receive from them an increase of patronage, and it shall be a mighty instrument in delivering the world from the dominion of ignorance and sin, and filling it with the knowledge and the glory of God. It stands pledged to afford assistance to every young man of proper character, who shall ask its aid in preparing for the ministry. Hitherto men more than enough to exhaust its resources have been presented, and the Society has been usually compelled, at the return of its anniversary, to announce that its treasury was overdrawn. This institution altogether disclaims the character of a mendicant. It places itself before the christian churches as one whom they may have the privilege of employing as their organ in diffusing light, and life, and salvation, to the ends of the world. Its promise of increasing and extensive good is greater from consideration of the individuals to whom its aid is afforded. They are men from the humbler walks of life—men used to exertion, to self-denial and hardship: hence, men eminently fitted to go into their Lord's vineyard and work, bearing the burden and heat of the day. To ministers of this character we must look as pioneers in the work of diffusing the savor of Jesus' name, and evangelizing the world.

ANSEL NASH, Agent of A. E. S.

LIFE INSURANCE.

This means that the Life Insurance Company, in consideration of an annual premium, will pay to the heirs of any man a certain sum of money. For instance, a minister 40 years old having a family and no property but his salary, desires to provide for his family in case he should die. To such a man the Insurance Company says, "pay us \$1.69 on a hundred dollars, and we will pay your family as many hundreds as you will insure, provided you die within the year. Or pay us \$1.83 on the hundred annually, and we will do the same provided you die in seven years from this time.

Or pay us annually \$3.20 on the hundred, and we will do the same whenever you may die—the obligation continuing during your life." The premium varies with the age of the person—the older he is, the higher the premium. By this means the minister of 40 years old will secure to his family, in case of his death the current year, the payment of \$1000 by paying in advance the premium of \$16.90. Or the obligation may be prolonged for seven years by the annual payment of \$18.30. Or it may be made permanent by the annual payment of \$32.

The proposal seems to meet the exigency which poor ministers in our country have been trying to provide for. In Massachusetts, a fund is raised by the pastoral association from contributions after the annual sermon. The interest of this is paid to the widows of ministers in such proportion as the urgency of cases demands. In Connecticut we believe a sort of savings bank is instituted, by which the principal and interest of the deposits of any minister may be paid to his widow at his death. The same object may be accomplished through the Life Insurance Company with more certainty and ease. There are few ministers who cannot, by extra effort or extra economy, lay aside the annual premium which would secure to their families, in case of death, the payment of a thousand dollars. This, if it would not furnish them a support, would at least be a relief for the time most seasonable, and might by the means of helping them to situations of comfort and competency.

The Life Insurance Office affords advantages to another class of persons. A young man wishes to get an education, but he has neither money nor credit at all equal to the necessity. But he can raise the annual premium of a thousand dollars, which would be at 16 years old \$8.40 for one year, or \$9.00 annually for seven years. With this security he could borrow money equal to his necessities for getting through College. His life insurance adds so much to his credit.

This business is very various and extensive, affording facilities to persons of almost every condition. It is unquestionably a useful institution; and though many are shocked at the first annunciation of "life insurance," as if it were impious to get one's life insured for money it will be seen that such feelings are groundless. The company do not propose to prolong life, in any case, but to benefit survivors.—*Vt. Chron.*

HOW TO ABOLISH SLAVERY.—REV. Mr. White, of Virginia, in his address at the late Anniversary of the American Tract Society, in support of the resolution to supply every family in the United States with one or more copies of their standard publications, after detailing many instances of the blessed results of the Southern States, said that this was the only way to get off the chains of slavery—to melt them off. The universal circulation of these books is calculated to make them all Christians, and the powerful influence of the gospel will then speedily melt down the chains by which one is held in bondage by his more fortunate brethren.

Watchman.

GOD'S DECREES.—The mother of Melancthon, the great Reformer, who was a very pious woman, was at one time very much perplexed about the decrees of God. She wrote to her son requesting his advice. He returned for an answer in a very affectionate and respectful manner—"Dear mother, continue to search the Scriptures and pray to God, and you need not be distressed about his secret purposes."

Our judge, instead of condemning us, stepped from the bench and died for us.

Death to a Christian is putting off rags for robes.

Humility is the mother of contentment.

For the Religious Intelligencer.

OBITUARY OF MRS. NEWTON.

Mrs. Newton, wife of Mr. Samuel Newton, a catechist and teacher from the American Board at the Fork of Illinois, among the Arkansas Cherokees, died on the 30th of March last, after an illness of thirty-six days, in the 34th year of her age. She was a native of New Jersey, and joined the Osage mission in 1820, being then the wife of Mr. John Seely. In a few months she was left a widow, and afterwards was married to Mr. Newton, who is a native of Woodbridge in this vicinity. Mr. and Mrs. N. were transferred from the Osage Mission to that among the Cherokees in 1827.

From a letter of Mr. Newton to his friends in Woodbridge, we are permitted to make the following extracts.

"She had felt before the 23d of February, that she must soon have relief, or she should soon die. On that day she felt that there would be no relief, and spoke of her death as certainly near, she was not surprised, death was disarmed of terror. I was surprised at her calmness—faith triumphed. She made known her dying requests with the same placid composure with which she would have attended to any ordinary domestic arrangement. Her weakness was great, she spoke but little, and her articulation was difficult.

"I will write down a few of her sayings in her own words—February 23d she said,—'I think there will be a change soon, I can trust my Saviour—I hope I do trust him.—I want to lie still and meditate.—I do not want a noise, or weeping or confusion or talking.—I want to think about Jesus,—he has done much for me. I trust he will not leave me.'—Looking sweetly up to me, she said, alluding to the children. 'Oh! what a charge I leave with you, I hope God will aid you, I must leave all with him, I wish to have no will of my own, God's will be done, I do not feel pain, I feel there will be a change soon.'

"After a rest of a few hours, I asked how does the missionary life now appear to you? Her answer was, 'If it is the Lord's will that I should recover, I will try to be more devoted, more persevering. I have been too easily discouraged by trials. The missionary work, is worth done for the Redeemer,—it is glorious, I am unworthy of it. I do not regret that I devoted myself to it.'

"The following day her symptoms were not so immediately dangerous. When taking leave of a Christian sister she said,—'I expect our next meeting will be in heaven—pray much—live near to God—farewell.' Unable to speak but in broken sentences she said to a missionary sister—'Yesterday was the happiest day of my life.' The next morning her symptoms were more favorable, I spoke with her on the prospect of her recovery, she said,—'I have been thinking about it, and it, appears to me best that I should go now, this seems the best time.' She spoke of her recovery as coming back into the world again and said that she should have to begin anew as she had put away all her worldly cares.

"On a following day, a christian friend conversed with her, and expressed his hope of her recovery, she said—'I hope I shall be patient to wait God's time, I had made up my mind to go, God's will be done, my Saviour is all to me.'

"In this frame of mind she continued some weeks. I do not know that her bright hope of eternal happiness, was in the least obscured during that time. She did in truth wait God's time patiently.

"The day before her death, seeing that a perceptible change had taken place, and viewing her as in a dying state, I asked her if she knew it.—She answered 'yes' I asked, can you now think of your Saviour?—Her answer was—'Precious—precious—precious Saviour, He has done all for me,—I shall soon be with him—by his side—and then how happy shall I be.' I asked, should you like to see the children, her answer was—'Perhaps I can see them, but do not know that I can speak to them.' They were called to the bed side, she spoke to each of them, distinguishing their names, giving them individual instruction, and her dying request. She then spoke to them collectively giving general instruction. Afterwards she kissed each of them, adding a dying word, and an emphatic *farewell*, and closed her eyes; she seemed especially strengthened in voice, body, and mind for this last effort with and for her children. From this time her mind was deranged at intervals. She took a farewell leave of me, and then appeared to wait God's time more truly than before, I repeated,

'Jesus lover of my soul
Let me to thy bosom fly.'

She appeared not to take notice, but after a short time repeated—'Let me to thy bosom fly.' The last articulation that I heard was—'that will do'—as I wet her feverish lips. As she drew nigh her end, her breathing became easy, not a finger, or a muscle moved, as she died—her end was perfect peace. I closed her eyes with sweet composure, following the flying spirit, with my thoughts to the world above, faintly bringing to view her meeting with her precious Saviour—her meeting with kindred spirits, missionary saints, like herself, early called home to Christ, and her meeting with all the hosts of heaven, shouting the welcome spirit home to glory. And certainly such a theme for meditation, should dry the springs of sorrow, and open the streams of joy. Christ certainly meant something by that "hundred fold," and "everlasting life," promised to those who forsake father and mother brothers and sisters all for the kingdom of heaven's sake;—and such are true missionaries—all who do it are kindred spirits, and I cannot but view them as happier in heaven on account of their kindred feelings, and as making a kind of select number, whom the Saviour delighteth to honor, and from whom he ever receiveth the highest adoration and praise; if so this number is fast increasing, and will ere long, swell high the notes of the ever new song of Moses and the Lamb. Let this suffice that all true missionaries dying go to Christ, and behold his glory; and we who remain, if we hold out faithful to the end, will soon be with them and add our notes to the songs of heaven."

From the New York Evangelist.

BRO. LEAVITT—In the Evangelist of week before last you have inserted a letter "from a clergyman who recently went from this state [to Connecticut,] and is now preaching in the midst of the moral death which he describes." Will you allow me to offer a few comments upon this communication?

I. THE WRITER'S OBJECT. This is to acquaint the church of Christ generally with the present religious condition of Connecticut.

II. THE WRITER'S COMPETENCY. This may be gathered from his own words: "I confess that I did not know much about it [the religious condition of the state] until this spring. Soon after I left New York, I spent about four weeks in traveling over the state, and I have now been in this place about as long." This is the amount of his information from personal observation. He has spent **FOUR WEEKS** in traveling over the state, and also been **FOUR WEEKS** in a certain place. As I have labored about four years in Connecticut in the capacity of an evangelist, and have also resided *more* than four years in the centre of the state, I claim to be a more competent witness in this matter than your correspondent.

III. THE WRITER'S STATEMENTS. "O the wickedness of Connecticut! I supposed that there was certainly much living piety here, amid all the coldness, and stupidity, and moral death which I expected to find. But, alas! there seems to be but a very little of the right spirit here. And yet there is a *little*: there are a few souls in almost every old, dead church, which sigh and cry over the stupidity of the church, and the abominations of the land. But they are few indeed; and these are generally among the obscure and poor, and they have no one to feed their souls with the food which they are longing for, and no one to lead them on in the work of the Lord." Let this last sentence be noted. "*They have no one to feed their souls with the food which they are longing for, and no one to lead them on in the work of the Lord.*"

Again: "I do believe that the ministers and churches of Connecticut are far, very far behind those of most other parts of our country. Especially are they behind as to revivals, and the great benevolent operations of the day. Their great object seems to be to keep quiet and enjoy themselves, and be sure and not get so much excited as to make them nervous, and break down their constitutions."

Again: "Such being the state of the ministry and of the churches, the character of the impenitent is just what we might expect it to be, under such circumstances. The impenitent are not only careless on the subject of religion, as all sinners are, but they are most deeply immoral. Such outbreathing wickedness I have rarely, if ever, seen."

It is true that the churches of Connecticut have, as a body, deplorably backslidden: it is true that worldliness, and sloth, and self-indulgence, and spiritual pride prevail among them to an alarming degree. It is also true that many of the pastors of the churches are not what they should be. Yet, notwithstanding these melancholy facts, the statements of your correspondent are highly censurable in several respects:

1. They contain sweeping and slanderous assertions. The writer asserts that "the few souls who sigh and cry over the stupidity of the church, and the

abominations of the land," "have no one to feed their souls with the food which they are longing for, and no one to lead them on in the work of the Lord."

This is not true. There are, to my personal knowledge, a large number of devoted and faithful pastors in Connecticut, dividing to every one his portion in due season. Neither is his statement respecting the impenitent correct. A large class among them are indeed "desperately wicked," but it is not true that they are as a body "*most deeply immoral*," in the customary acceptance of the term.

2. They contain unjust and invidious comparisons. "I do believe," says your correspondent, "that the ministers and churches in Connecticut are far, very far behind those of most other parts of our country. Especially are they behind, as to revivals and the great benevolent operations of the day." I have traveled pretty extensively in "other parts of our country," and believe this assertion to be incorrect. The churches in Connecticut do not embosom so many young men as the churches in some other parts of the United States. These annually leave them in great numbers, carrying their vigor and enterprise with them. Perhaps they have not so much of the GO A-HEAD spirit as they have in the state of New York, yet, take them all in all, I question whether the comparison which your correspondent has drawn between them and the churches in "most other parts of our country," can be sustained by facts.

But, admitting its correctness, it is invidious. Its tendency is not to stimulate to duty, but to excite angry passions. All such comparisons are unwise. The ministers and churches of Connecticut are prone to sin in the same way. I have frequently heard them, after returning from a tour of "about four weeks" through the western parts of the state of New York, describing, in terms full as unqualified as those used by your correspondent, the moral desolations which they had witnessed. To their vision the whole region through which they had passed presented the aspect of a vast Sahara, with only here and there a few green Oases to refresh the weary eye of the traveler. O how unlike the moral verdure of Connecticut! I always told them that such statements were only calculated to gratify spleen, and narrow-minded prejudice, and to excite spiritual pride and contempt on the one hand, and bitter animosity on the other. But they answered that it was the truth, and they "*must say it, if they would be faithful.*" How easy for men to deceive themselves in this respect!

3. They betray an unkind spirit. Who the writer is, or what are the circumstances in which he is now placed, I know not; but if he has manifested the same spirit during his four weeks' peregrination through the state, and his subsequent four weeks' residence in N—, which breathes through his letter, he cannot expect to be successful. He falls into the error which brother Kirk charged upon the Anti-Slavery Society. He first knocks the ministers and churches of Connecticut down, and then tries to convert them. After the publication of this letter, he must either conceal his name, (a thing which ill-becomes an ambassador of Christ,) or his usefulness in Connecticut is needlessly curtailed, if not destroyed.

When I entered upon the work of the ministry, I

was honestly desirous of promoting the kingdom of my Redeemer, as I doubt not is the case with your correspondent. Yet I had too much of this hard censorious spirit. My want of success led me to examine myself. I soon discovered that I was greatly deficient in the meekness and gentleness of Christ. This I then felt and still feel to be a heinous sin in the eyes of God; an abominable thing which every ambassador of Jesus Christ ought immediately to put far from him. My history is not singular. The servants of Jesus Christ too often go to work with a wrong spirit, and encounter a wrong spirit in others, until they "get so much excited as to make them nervous," and then they are sure to say unkind things about their brethren.

E. P. BARROWS, JR.

TRIAL OF REV. ALBERT BARNES.

The trial of the Rev. Albert Barnes, on the prosecution of the Rev. George Junkin, D. D., came on before the Second Presbytery of Philadelphia, on the 30th ult. The proceedings originated in the following

Letter from the Rev. George Junkin, D. D. to the Rev. the Second Presbytery of Philadelphia; containing his charges against Rev. Albert Barnes.

Brethren, To you belongs the solemn and responsible duty "of condemning erroneous opinions which injure the purity and peace of the church—of removing and judging ministers—of watching over the personal and professional conduct of all your members."

Now one of your members has, as appears to me published in a recent work certain erroneous opinions, of a dangerous tendency to the peace and purity of the church, and to the souls of its members. In that publication he has observed, "he who holds an opinion on the subject of religion, will not be ashamed to avow it." As, therefore, he appears willing to let his opinions be known, and to abide their consequences, and as to me they appear dangerous, [in the absence of a more suitable advocate of the opposite truths] I ask of your Reverend body the privilege of preferring CHARGES against the Rev. Albert Barnes.

As I have stated in a letter to that brother, "the object is peace, through UNION in the TRUTH: and I hope the God of truth and peace will direct us to a happy issue. Most conscientiously do I believe, that you have fallen into dangerous error. I feel that your doctrine shakes the foundation of my hope for eternity. If it be true, then I cannot read my title clear, to mansion in the skies."

Around the discussion of a subject so solemn, I cannot doubt, the Son of God will throw a hallowed influence, which will call up feelings very different from those that too often agitate ecclesiastical bodies, when principles of minor consequence acquire exciting power, from adventitious circumstances! I have also stated in that letter, the opinion "that peace and union in evangelical efforts, cannot take place so long as these important doctrinal points remain unsettled." Hence this measure. It is designed to produce a legal decision, and put an end to the distractions consequent upon present fluctuations. I do therefore pray and beseech the Presbytery to take order in the premises and to facilitate the issue

with the least possible delay. I have no witnesses to cite but brother Barnes himself, and shall be confined to his testimony contained in his notes on Romans. These are referred to in part in connexion with the charges, and other portions will be read on the trial for further proof and illustration.

THE CHARGES.

The Rev. Albert Barnes is hereby charged with maintaining the following doctrines contrary to the standards of the Presbyterian church:

viz. 1st. *That all sin consists in voluntary action.* Witness his notes on the Epistle to the Romans, pp. 127, 249.

2d. That Adam (before and after his fall) was ignorant of his moral relations to such a degree, that he did not know the consequences of his sin would or should reach any further than to natural death. *Idem.* p. 115.

3d. That unregenerate men are able to keep the commandments and convert themselves to God. pp. 164, 165.

4th. That faith is an act of the mind and not a principle, and is itself imputed for righteousness. pp. 94, 95.

Mr. Barnes is also charged with denying the following doctrines, which are taught in the standards of the Church, viz.

5th. That God entered into covenant with Adam, constituting him a federal or covenant head and representative to all his natural descendants. pp. 114, 115, 117, 120, 121, 127, 128.

6th. That the first sin of Adam is imputed to his posterity, pp. 10, 119, 124, 127.

7th. That mankind are guilty, i. e. liable to punishment on account of the sin of Adam. pp. 123, 128.

8th. That Christ suffered the proper penalty of the law, as the vicarious substitute of his people, and thus took away, legally, their sins, and purchased pardon. pp. 86, 87.

9th. That the righteousness, i. e. the active obedience of Christ to the law, is imputed to his people for their justification; so that they are righteous in the eye of the law and therefore justified. pp. 95, 96, 212.

10th. Mr. Barnes also teaches, in opposition to the standards, that justification is simply pardon. pp. 28, 110, 124, 128, 182, 217.

I further charge Mr. Barnes with teaching, as referred to, the 1st, 2d, 3d, 4th, and 10th, of the above doctrines, in opposition of the holy Scriptures; and with denying, the 5th, 6th, 7th, 8th, and 9th, of the above specifications, contrary to the word of God.

Yours, very respectfully, in the bonds of the Gospel,

GEO. JUNKIN.

Easton, March, 18, A. D. 1835.

Mr. Barnes when asked whether he was guilty or not guilty, put in a special plea in the following words, viz.

In reply to the inquiry whether I am guilty or not guilty, I allege that the book of Discipline, Chap. V. Sec. 10 and 13, supposes that the accusations which can be brought against a minister of the gospel must be either of crime, or heresy, or schism; until I am apprized whether these charges be of crime, heresy, or schism, I cannot answer in general to the inquiry

whether I am guilty or not guilty:—that some of the doctrines which are charged on me I hold, and some of them I do not:—but that I neither have taught, nor do I teach, any thing according to my best judgment, contrary to the word of God; nor do I deny any truths taught in the word of God; as it is alleged that I do in the indictment now before the Presbytery."

"Some," says the editor of the *Philadelphian*, "thought this a plea in bar of trial; others regarded it as a *special plea* on which it was proper to proceed to hear the parties. Some desired Dr. Junkin to take back and amend his indictment, by inserting the words *crime, heresy, or schism*. Finally, the Rev. Mr. Duffield moved that in consideration of Dr. Junkin's having declared in Presbytery that he considered Mr. Barnes as having been accused by himself of *HERESY*, Presbytery will proceed to hear the parties. Rev. Mr. Patterson supported the motion and it prevailed."

From the Presbyterian of the present week we learn that the case was not decided when that paper went to press. There was no doubt, however, that the trial would terminate on Tuesday, and that Mr. Barnes would be acquitted on all the charges in the indictment.—*N. Y. Obs.*

"EXILED CHURCHES."

The following very interesting statement is from the Report of the Middlesex Union Association to the General Association of Massachusetts, published in the Boston Recorder.

The Middlesex Union Association, from its formation has been reported to this body, as a band of exiled churches. The great light of afflictions which they endured in this expulsion from the houses in which they formerly worshipped, and in the erection of new ones, was a topic of no ordinary interest. The results of that movement, both to themselves and to those whom they left behind, as now seen and known, after several years of experiment, it is believed, furnish materials for another chapter in the history of their churches, not without instruction, consolation and encouragement.

The thirteen houses of worship from which they were excluded, are still standing. This is, in substance, the history of these houses. In six only are there regularly settled ministers, of the denomination of the original dominant party. In one there is a Universalist. In the other six, "though the sparrow should find her house, and the swallow a nest for herself, where she may lay her young, even the altars of God," she might remain there, undisturbed, for weeks and months together. In two of the six in which ministers are settled, there are funds, which wholly or in part support them. Two of the remaining four are in towns containing more than 1800 inhabitants. In two only is there a Unitarian minister settled, where the population is less than 1800, and to which there is not attached a fund; and one of these is supported, in a great part, by interested individuals in Boston.

In the thirteen new houses, there are thirteen settled pastors. Another, erected by a church composed of individuals from several different towns, is not included in these statements. The churches which built these houses have enjoyed signal interpositions of Providence. They have witnessed in their own case, the fulfilment of the prediction, "He that goeth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." In none of them are there any indications of decay, or of weariness in well-doing. Some of them, which have been aided in sus-

taining the ordinances of the gospel, no longer need assistance. Others have enjoyed peculiar tokens of the divine favor, and are under special obligations to speak of their mercies, to the glory of divine grace, and as an encouragement to others who are yet feeling the hand of oppression. To some of them, it is proper here to make allusion. One which took refuge from their oppressors in a small house,—as large, however, as their number then required, and as their means then permitted them to build,—have already found it too strait for them; and with characteristic enterprise and decision, have commenced the erection of a new and larger one. Another sees the town assemble in the new house, as it did in former times in the old one, while within and about the old one now, although the law has attached to it an available fund of considerable amount, silence and solitude almost perpetually reign. In this town, (Townsend,) a revival was enjoyed the past year, which added 41 members to the church.

Another church, feeble and oppressed, pursued the even tenor of their way, patiently bearing their burdens, while their neighbors were so fortunately situated as to have constant preaching for a fraction of the ordinary expense. Soon, however, they saw them decline preaching, even on those easy terms; and when offered to them for naught, declining it still, and in instances not a few, casting in their lot with the people of God.

And yet another, who were cast out and trodden down, were led on by a mysterious providence to build a larger house than that from which they were excluded, and now, although the population of the town is not perceptibly increased, they already witness results like these: the congregation is much larger than it was, when the old house was the only place of worship—the church is trebled—contributions to benevolent objects are eight or ten fold greater—and to all their other advantages, they have added with apparent ease, that of a flourishing academy, entirely under evangelical influence. In this town, (Pepperell,) there is a revival now in progress, in which the academy largely shares.

Such is the brief history of the churches within the field of our labor, both of the one part and of the other,—of those to whom the arm of the civil law extended its protection and its fostering care, and of those who took joyfully the spoiling of their goods, and made the God of Israel their refuge and strength. The inferences from the whole are too obvious to need specification.

It may be proper, however, to add, that the region in which these changes have occurred, was, but a very few years ago, the almost undisputed possession of Unitarianism. In Lunenburg, the last town in our vicinity in which Orthodox Congregationalism had no abiding place, the neighboring churches were assembled, the week before last, to organize from the wrecks of the old church, a new Orthodox Congregational church; and it already enjoys the stated ministrations of the gospel.

LIVING CHURCHES.

What have we meant, in years past, by all our confessions of the *guilt* of our "backslidings?" We have been pleading *guilty* of coldness," "deadness," &c. in that we had no revival. We have been saying that we were to blame, from falling away from the state in which we were during the last revival. We have pretended to condemn ourselves for not being constantly as full of faith, and love, and every part of Christian character, as during the last revival. What have we meant by all this? What did God see in our hearts, when we used such words? Was it all mere hypocrisy? Did we make these confessions of sin, believing it to be indeed sin, and intending to spend our lives, a few occasional revivings excepted, in the habitual com-

mission of that sin? Or did we mean nothing in particular? If so, were not our verbal confessions, disgusting hypocrisy?

If we did really mean what we said, shall we or shall we not, seriously attempt to forsake our sin? Shall we regard the forsaking of it as a present, practicable duty, and make our calculations accordingly? Shall those of us who are ministers, begin forthwith to preach with such views of the results of our preaching as should prevail in a revival? Shall we all pray for a blessing on the word spoken, believing that prayer may be heard? Shall we act, with respect to the religious services of the next Sabbath, as if we really expected something to be accomplished by them?

"Ah! but —" But what? Why, want of faith; and want of a heart full of love for Christ and the souls of men; and want of willingness to begin to labor for him now; to work hard, and as long as we live. What else is wanting? If there were no want of any of these, should we shrink back from the prospect of *perpetual life*?—Shrink from perpetual life! How can such bear the thought of *eternal life*?—*Bost. Rec.*

ACCOUNTS OF ANNIVERSARIES.

We have succeeded in obtaining, from their authors, reports of nearly all the most important addresses delivered at our anniversaries. The speakers, so far as we know—and we know what most of them think—are much pleased with this mode of doing the business. They decidedly prefer it, to the risk of being misrepresented by reporters. One gentleman, who spoke at the Anniversaries at New York, told us that he took pains to see the reporters, and thereby prevented some misrepresentations of his remarks, which would have well nigh destroyed his usefulness at home. Our readers all know how much trouble was made at New Orleans, by a mis-report of Mr. Parker's address, at Hartford. A bad report of Dr. Beecher's address, while last at the east has made trouble enough at Cincinnati, to vex a common mind intolerably—though Dr. Beecher is too strong to suffer much by it. Similar mischiefs, from the same cause, are exceedingly numerous. Not a little hostility has been excited against the "American Union," by incorrect reports of its doings. Indeed, scarce an objection has been made against the Union on any other ground.

Besides mis-reports, there is the intolerable impudence of a certain class of reporters, who thrust themselves without ceremony into places where no reporter has any business. If they can hear of a consultation of a company of friends, too large to meet in a gentleman's parlor, and therefore held in a room engaged for the purpose, in they go, and "without a *by your leave*," make such an account as they please of the conversation, and give it to the public. This practice is a sad hindrance to "free discussion." Gentlemen are afraid to speak their minds freely, as among friends, not knowing but some hostile reporter may be hid behind a door, watching for materials to make mischief. Among friends, a man frequently may wish to throw out for consideration, thoughts of the correctness of which he is not certain, and which he is not ready to give to the public. He may wish, also, to say things which will be understood by those who have any business to be present, but may be misunderstood by those who have not gone through the same train of thought. All privileges of this kind are cut off by this class of reporters. They should, had they the capacity of receiving ideas of that kind, be made to understand the impropriety of such proceedings. They differ but a single shade from *eave-droppers*, who are indictable, at common law, as public nuisances. A little more common sense and common decency in this respect would be well for the morals of our country.—*Bost. Rec.*

TO THE FRIENDS OF THE COLORED PEOPLE.

Desirous of offering a few suggestions in reference to our colored brethren, it may be proper to state, that after having been born and educated in one of the Middle States where slavery is unknown, I am called to preach the gospel in a southern State;—that my early opinions concerning the sinfulness of slavery are unchanged, and here at the south uncooled. The hope of being useful by preaching the gospel to those "in bonds" as well as to the free, was one motive that induced my coming this way. I would further state that all my observations here have confirmed my impressions in favor of the Colonization cause. This I sincerely believe is the cause which every friend of the colored man in this country should aid. If there is a friend to *immediate emancipation* here is a field in which he may labor with *certain success*. This is not the opinion of one individual merely, but the *uniform opinion of every Christian philanthropist I have known or met with, after traveling in a number of the Southern States*. I cannot but think this uniform opinion of benevolent men on the spot should have more weight at the north than mere speculations, and assertions of men who have formed their opinions in the remotest parts of the country or across the ocean.

Among those who hold this opinion of colonization are many who *cannot be influenced by self-interest, being natives of New England and never have owned a slave*. One elder in my church is from Massachusetts, and he has this morning called upon me with a letter from a pious colored man in Liberia, who says he would not come back to this country for all the property this elder owns. Another man not far from my church, emancipated his slaves some years since, and aided them in going to Liberia. He has more recently crossed the ocean to visit them, and found them prosperous and happy.

But I took my pen to suggest what seems to me the American Society *ought*, and what, if sustained by the patriotism and benevolence of this country, it *can* do. They ought to make a movement commensurate with the demands of the cause and the spirit of the age—an age which "expects great things and attempts great things," and in accordance with which the Am. Bible Society resolved to supply every family in the nation with the Bible, and our Education Boards resolved to aid every young man of suitable character and qualifications who desired to preach the gospel. Following in the same path, ought not the American Colonization Society to resolve to *aid every colored man who desires to return to the land of his fathers, whether free by birth or manumitted for this purpose*.

This would be an appeal to the conscience of slaveholders, such as was never before made. Many are prevented from emancipating their slaves by civil enactments, and others by the conscientious belief that even could these be evaded, their condition, if they remained in this country, would not be improved by the change. Such a resolution would remove every excuse. The eye of the master would be turned upon the manacles of the slave, and upon that home of freedom that would thus be opened for his reception.

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press their opinions upon this movement and propose their aid? Cannot the churches in the approaching 4th of July contributions give an impulse that the Society will feel, and that will induce them greatly to enlarge their plans of operation and also to adopt the resolution here suggested.

P. F. P.

P. S. Since writing the above I have conversed with a clergyman from South Carolina who is a native of the South. He says if he knows his own heart, he is a friend to emancipation, and labors and prays for it. He entirely concurs in the views of colonization here expressed. He says it is the hope of the country and of the colored race, and not the less so because, it is now like a cloud no bigger than a man's hand."—*N. Y. Obs.*

FRUITS OF THE TEMPERANCE REFORM.

Mr. L. M. Seargeant of Boston, related the following interesting anecdotes, at a meeting of the New England Conference Temperance Society, in Lynn, a week or two since:—

Being in a country village, a friend wished him to make a visit to one of his neighbors, and narrowly observe the appearance of things about the house, &c. They entered a very neat little cottage, with a small but well cultivated garden in front of it, and found the lady at her wash-tub—there were two children, clean and well dressed, playing round the room; every thing wore the air of peace and comfort. After a short visit, he started to return, and met the husband and father at the door; his wife and children received him with much affection; he had just come from the grocery and brought home some tea and molasses, and a couple of tracts for the children. Three years ago that man was a poor, miserable drunkard: his children were in rags, and his wife well nigh broken-hearted. One morning the cries of his wife, who had been cruelly beaten by him, aroused and brought in the neighbors, who were frequently obliged to interfere to arrest his savage treatment of her, when a lady present provoked beyond endurance, said to the injured woman, why don't you fly away and leave the cruel wretch to himself? "What," replied the poor woman, looking with tears upon her ragged children, "What would become of poor little Charles and Mary?" That night there was a temperance lecture in the neighborhood, and this man was persuaded to attend. He went, and an arrow reached his heart. He had bought a jug of rum but promised not to drink a drop of it till he had heard the lecture, when instead of drinking it, while surrounded by a company of his drinking companions, he deliberately poured its contents upon the ground, and the next morning signed the pledge. That man and his wife are now both members of the church of Christ.

In a border town in Massachusetts, said Mr. S., resides a man who was an excellent mechanic and an estimable citizen; but he became intemperate, poor, and withal very abusive to his family; frequently beating and kicking his wife and children. His eldest son, becoming weary of his father's conduct, and disheartened at his prospects, resolved on being a sailor; from his son Mr. S. received the history of the family, and gave it in his own words. "Our house," said he, "had become a little hell; peace

and quietness were banished. My father often abused mother and the children. I was discouraged and determined to go to sea, and mentioned my resolution to my father to obtain his consent. He appeared very angry and demanded my reason for wishing to go. I told him I could not bear to stay at home and see him use my mother so any longer. At this he was greatly enraged, and forbade my leaving home. I however left, and shipped as a green hand for a voyage to China. It was a three years voyage, and but for a desire to see my mother and sisters, I wished it were thirty years instead of three; as it was, they were three long, tedious years. I returned, and soon started for my native village. I reached it in the evening, and the first light that met my eye was that of the store where my father used to buy his liquor. I went in and found its former occupant there, I immediately inquired after my father. Your father, said he, very coldly, has become a cold-water man. On farther conversation, I learned that there had been a temperance movement in the village, and that the town had refused to grant licences for the sale of ardent spirits. I soon left the store, and made my way to my father's house, reflecting upon the grocer's remark,—*your father has become a cold water man*, but knew not how to understand it. I reached the house and heard a full strong voice, which I immediately recognized as my father's. I heard my mother too, but it did not sound as it used to when father scolded at her. After waiting a few minutes I gently opened the outside door, and heard my father's voice distinctly; he was engaged in prayer. He prayed for the family, and for an absent son at sea. As soon as he concluded, I stepped in, and the next moment I was locked in the arms of my father, mother, and sisters. I looked round—how every thing had altered. I looked for the rum jug in its accustomed place on the table, but instead of it I saw the opened bible. My father is a reformed man—a Christian.

Maine Wesleyan Journal.

BENEVOLENT SOCIETIES IN GREAT BRITAIN.

The receipts of the British and Foreign Bible Society last year, were nearly \$330,000. Upwards of fifty thousand dollars of this amount were bequeathed by one individual; and 66,000 were collected to supply the emancipated slaves of the West Indies.

The income of the Religious Tract Society was \$248,000. Of this sum \$226,000 were for publications sold.

The receipts of the Church Missionary Society were \$310,000 including a legacy of \$50,000 from the same individual who bequeathed about the like sum to the Bible Society. There are twenty-five students in the missionary institution at Islington.

The receipts of the Wesleyan Missionary Society were about \$266,000, including a legacy of the same person mentioned above, of \$23,000.

S. S. Journal.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city on Friday morning, July 10th, Mr. James E. Hotchkiss, of the late firm of E. & J. E. Hotchkiss, merchants, aged 32.

In this city, while on a visit to his friends, Mr. Edward Larkin, of Great Barrington, Mass. aged 22.

Poetry.

THE HISTORY OF LIFE.

I saw an infant in its mother's arms,
 And left it sleeping:
 Years passed—I saw a girl with woman's charms,
 In sorrow weeping.
 Years passed—I saw a mother with her child,
 And o'er it languish:
 Years brought me back—yet through her tears she
 smiled.
 In deeper anguish
 I left her—years had vanished—I returned,
 And stood before her;
 A lamp beside the childless widow burned—
 Grief's mantle o'er her.
 In tears I found her whom I left in tears,
 On God relying;
 And I returned again in after years,
 And found her dying.
 An infant first, and then a maiden fair—
 A wife—a mother—
 And then a childless widow in despair—
 Thus met a brother,
 And thus we meet on earth, and thus we part,
 To meet, oh never!
 Till death beholds the spirit leave the heart,
 To love forever.

H. S. G.

INTERESTING ANECDOTE.

In the spring of the last year, a girl about 12 years of age, who is a scholar in one of the Sunday schools connected with the Southwark Sunday-School Society, was in a delicate state of health; her father, being a seafaring man, employed in navigating a trading vessel to the coast of France, resolved to take her with him to Dunkirk, where an English family resided, with whom he was acquainted. The Sabbath previous to going, on taking leave of her teacher, she asked for some tracts to take with her, as, she said, she hoped they might be useful. Her request was complied with, and she was supplied with a bundle of tracts. She was the only female on board the vessel, the crew and passengers of which were very profane. The voyage proceeded very tediously, and, on one occasion, they were becalmed many hours; this gave occasion for the utterance of a profusion of oaths that shocked the feelings of this child, who had been taught the sinfulness of swearing. Lying in her cabin very ill, she thought of her tracts, and mustered strength enough to crawl to her box, and taking out "The Swearer's Prayer," she put it into the hands of the young man who had been the most profane, and asked him if he would like to read that little book. He said he would be glad to read any thing to pass away the time. He read it aloud, and every individual appeared deeply attentive—a solemn pause ensued. This encouraged the little girl to go to her box the second time. She then brought the "History of Naaman." This was eagerly read by the same youth,

and listened to with equal attention; so much so, that not a word was spoken for several minutes. Some time after, an oath was uttered; but it was heard with general disapprobation.—The young man who had been reading, addressed the swearer, and said, "how can you swear, after hearing what has just been read? I have determined never to swear again as long as I live." So have I, said another; and the whole company entered into a solemn vow, that they would never swear any more. This engagement they adhered to, at least to the end of the voyage, as no more profane language was heard during the remainder of the passage. When landed at Dunkirk, and the parties were separating to proceed to their respective destinations, the young man begged the little girl would oblige him by giving him the tracts he had read, that he might carry them with him. This she very readily did, and then they parted, probably never to meet again in this world. The other tracts she took with her, and read them to the family in whose care her father had left her; and who were very glad to hear them; and, during her stay, frequently requested her to read them over again. After a residence of about a month, she returned to England in another vessel, leaving behind her at the particular request of the family, all her little books. She arrived in the river Thames about 12 o'clock on Saturday night, got on shore, and reached her home between one and two on Sabbath morning. In the afternoon she appeared in her place at school, and related to her beloved teacher, with feelings of peculiar animation and interest, the history of her little bundle of religious tracts.—*London Home Missionary Magazine.*

FAIR PLAY.—"Let the Catholics mingle with us as Americans, and come with their children under the full action of our common schools and republican institutions and the various powers of assimilation, and we are prepared cheerfully to abide the consequences. If in these circumstances the protestant religion cannot stand before the Catholic, let it go down, and we will sound no alarm, and ask no aid, and make no complaint. It is no ecclesiastical quarrel to which we would call the attention of the American nation. Nor would I consent that the civil and religious rights of the Catholics should be abridged or violated."

Dr. Beecher.

Look backwards, and time was when souls were not; look forward, and our souls will be when time shall not.

Who will not deny himself for a time, that he may enjoy himself forever.

God counts all the steps we take to the throne of grace, and all the minutes of waiting.

They who spend their days in faith and prayer, shall end their days in peace and comfort.

A wicked man is like one that hangs over a deep pit by a slender cord with one hand, and is cutting it with the other.

The scorner's seat stands next to hell's gate.

Death shuts in the light of this world, and is the day-break of eternity.

Christ did not die for sin, that we might live to sin.

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